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The Presbyterian Church.

From the Presbyterian.

LETTERS TO PRESBYTERIANS,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER II.

Voluntary Associations.

CHRISTIAN BRETHREN,—It is in vain to hope for solid peace in our beloved church, as long as views so discordant, and feelings so excited in regard to the relative claims of ecclesiastical boards, and voluntary associations, as have recently prevailed, continue to prevail, and to be warmly urged. In reference to this subject there appear to me to be faults on both sides; faults which, if carried to the extreme, and pressed with the zeal, which we have often witnessed, must keep the church in constant commotion, and ultimately rend her in pieces.

I have spoken of extremes of partizans on both sides in this controversy. My meaning shall be stated with all plainness and candor. I have reason, then, to believe, that there are many ministers and members of the Presbyterian church, who are conscientiously of the opinion that the church, as such, that is, by her appropriate judicatories, cannot conduct the missionary enterprise, or the education of youth for the gospel ministry with any advantage; that she ought not to attempt it; that every thing of this kind can be more easily and far better done, by voluntary associations. And, accordingly, it is their earnest desire, if I understand their wishes and aims, to combine the whole evangelical influence, throughout the United States, especially the undivided strength of the Presbyterian and Congregational churches, in national institutions, for conducting the missionary and education causes, independently of all ecclesiastical judicatories. And, for the attainment of this object, they are desirous, unless I am deceived, of taking every thing of this kind out of the hands of the General Assembly; or, at least, of so amalgamating the Boards of "Missions," and of "Education," under the care of the Assembly, with their corresponding voluntary associations, as to divest the former of all ecclesiastical character, and make them, if not tributary to the latter, at any rate so connected with them, as to implicate their movements very essentially, with the will of national and irresponsible institutions. And hence those who adopt these views are sometimes too ready to stigmatize all such plans and measures as have for their object the establishment, or the invigoration of ecclesiastical boards, as "high-church" plans, and those who favour them, as "high-church men;" who are rather sticklers for a party, than liberal and magnanimous friends of the Redeemer's kingdom.

I am far from charging the brethren who entertain these opinions and wishes with having sinister aims, or with pursuing their object by unhallowed means. On the contrary, I consider them as truly pious men, who verily believe that their views and plans are most in accordance with the cause of God, and best adapted to expedite the conversion of the world. I allow them, in short, the same candour and honesty of purpose that I claim for myself. Yet I can by no means concur with them in opinion. They go to an extreme from which both judgment and conscience compel me to draw back.

On the other hand, there are some warm friends of ecclesiastical boards, who appear to me to go to the opposite, and an equally injurious extreme. They believe, if I understand them, that all voluntary associations, from the circumstance of their not being responsible to any ecclesiastical authority, are dangerous, and ought to be discouraged. They suppose that all measures for sending the Gospel to the destitute or training candidates for the holy ministry, ought to be conducted by the church alone, in her appropriate capacity, in conformity with her laws, and on a plan subject to her control. It is not only the business of the Church, in their opinion, to take the lead in all these measures; but they go further and maintain, that measures of this kind which are not subjected to her authoritative direction, are so liable to become irregular, and even lawless, that they are quite as likely to issue in evil as in good; and, therefore, that no member of the church of Christ can wisely or safely aid such associations either by his money, or his influence. Some of the most enlightened and pious ministers and members of our Church, it is well known, entertain these opinions, and take a corresponding ground, especially in relation to the "Home Missionary Society," and the "American Education Society." They foresee many dangers as likely to arise from the growing influence of these institutions; and, of course, consider every degree of patronage extended to them, as so much thrown into the scale of real, though not intended, hostility to the Church.

With those who cherish these feelings, it is as impossible for me to concur as with those who go to the other extreme. Their zeal for the truth, and for the purity of the church; and their vigilance in warning and guarding against even possible dangers are certainly commendable. But that they carry their apprehensions and jealousies altogether too far;—much further than either justice, or sound policy warrants, I cannot help feeling persuaded. And hence, from the course which they think it their duty to take in relation to this matter, I am constrained entirely to dissent. It is true, I have no doubt, as before stated, that there are individuals in the Presbyterian church, and individuals of no small worth and influence, who do really entertain the opinions, and aim at the object, which their brethren impute to them. They do wish either to put down ecclesiastical boards, as such, or to subject them to some system of controling connexion with their favorite Voluntary Associations. And they do honestly believe that in striving to accomplish this object, they are most effectually promoting the interests of the Redeemer's kingdom. Yet the number of these mistaken partizans, is not, in my opinion so great as many imagine; and if it were, the true way to counteract them, is, by no means, that of denouncing, and endeavouring to depress voluntary associations, as such; but by employing all lawful means to infuse new life and activity into ecclesiastical boards; and by making it manifest while we support with zeal our own denomination that we regard with a benevolent eye every institution which honestly raises the banner of Christ, and appears in any wise adapted to extend his reign.

The view which I take of the whole subject is this. Every church, that is, every separate denomination of Christians, as such, owes it to her Master in heaven, and to herself, to propagate, by all fair and lawful means, and as extensively as possible, that system of truth and order which she believes is found in the Holy Scriptures. This is, undoubtedly, one of the grand purposes for which the Church was instituted; that is, to maintain and extend the true religion. And if she really believes her doctrine, worship and discipline to be agreeable to the will of Christ,—which she of course *does* believe, if she be sincere in her profession;—she is plainly *bound* to bear testimony in their favour; to defend them against all opposers; and to extend the knowledge of them by all the means in her power. In fact, every church that would be faithful to the great purpose for which she was founded, ought to consider herself in her essential character,—in her ecclesiastical capacity—as a MISSIONARY AND EDUCATION SOCIETY, whose *main business* it is to maintain in perfect purity, and to spread abroad to every creature, all the known doctrines and institutions of Jesus Christ; and to take measures for raising up well qualified and faithful men for performing this work. These things, as is perfectly manifest from Scripture, are not only the appropriate duty of the church; but they constitute her PRINCIPAL DUTY. She ought not, indeed, to be bigotedly or blindly attached to those peculiarities which form her distinctive testimony as a church. She ought not to indulge an offensive, proselyting spirit; far less ought she, with fierce and fiery zeal, or by any sinister, or unfair means whatever, to attempt to enlarge her borders. But still it is her duty, by all honest, honourable, and Christian means, to endeavour to propagate "the truth as it is in Jesus," among all whom she can reach. And I will add, that Church which contributes largely of the pecuniary means which God has given her, towards the propagation of the Gospel, and yet gives the application of these means entirely out of her own hands, to an irresponsible body or bodies of men, who may or may not employ them for the support of genuine evangelical truth and order;—may be pious, zealous and active;—but surely cannot be considered as faithful in sustaining her own confession and testimony as a body of "witnesses" for Christ. I am aware that some call this "sectarianism," and "high church" doctrine. But those who thus stigmatize it, show that they understood neither the authorized meaning of terms, nor the nature of Christian duty. Such persons would, undoubtedly, if they had lived in the first century, have brought the same charge against the Saviour himself, and his inspired apostles. For they constantly enjoined it on the churches to which they wrote, to "hold fast the form of sound words which they had received;" to "contend earnestly for the faith once delivered to the saints," against "all gainsayers;" and to "keep the ordinances as they had been delivered unto them."

It is beautiful, indeed, and truly edifying, in this day of multiplied sects and parties, to see the disciples of Christ acknowledging the substantial unity of the visible church; to see them taking by the hand Christians of different evangelical denominations, as brethren in Christ; communing with them, and joyfully co-operating with them in plans and efforts for extending the Redeemer's kingdom. All this may be done without the sacrifice of a single truth or duty; nay to the great advancement of Christian edification. But when those who profess to consider themselves, as "witnesses for God," in the midst of a dark and unbelieving world, are willing to merge their testimony in that of the general undistinguishing mass of nominal Christianity;—to give up every point which discriminates between a pure and a corrupt profession; to break down every fence which excludes error; and to pronounce all steady, consistent endeavors to maintain the genuine faith and order of the Gospel, "sectarian bigotry," or "high church intolerance;"—they may greatly applaud themselves as patterns of expanded charity; but they rather deserve the title of *latitudinarians*; and so far as their influence extends, are preparing the way for that false liberality which really confounds truth and error, and generally terminates in the extreme of laxity and indifference.

So far, then, from seeing any solid objection to ecclesiastical boards, for spreading the Gospel, and for educating young men for the sacred ministry; I think I see very obvious and powerful reasons why every denomination of Christians, as such, should have in constant and vigorous operation a missionary system, for publishing and extending the Gospel, according to their views of scriptural purity; sending forth itinerant preachers; disseminating books adapted to inculcate what they deem sound principles; planting churches of their own order; and thus, while they are ready and liberal in contributing to the cause of Christ in general,—bending their first and principal efforts towards the propagation of that pure system which Christ has committed to his Church to be maintained against all adversaries, and to be extended as widely as possible. This is what all denominations around us are professing to do, and we commend them for it. And when the teachers and rulers of any church neglect to do this with constancy and zeal, they are unfaithful to the body of which they are the appointed guardians; unfaithful to the Master who has called them to their office; and unfaithful to the great purpose which the visible Church was founded to accomplish. I repeat it—as I read and understand the Bible, I am constrained with unwavering confidence, to pronounce, that, however numerous, powerful and active other missionary associations around her may be, every church—unless she would forget her PRIMARY DUTY, ought to consider herself as constituted by Christ a great MISSIONARY AND EDUCATION SOCIETY, for the express purpose, as far as means are possessed, of evangelizing the world; and, as one essential instrumentality for accomplishing this object, to raise up an able and faithful ministry. This object she is, no doubt, bound to pursue with unwearied zeal, *until the Church shall fill the world.*

But, on the other hand, I am quite as well persuaded that voluntary associations, for benevolent and pious objects, and among the rest, for spreading the Gospel, have been eminently useful; may still be eminently useful; and ought by no means to be denounced or opposed. They may do much in their appropriate sphere, which cannot, perhaps, be accomplished by any other means. They may enlist as zealous and active co-adjutors, many whom, possibly, no ecclesiastical body could attract or engage. They may gain access to persons and places which no ecclesiastical board could so well, or even at all, reach. Their movements, precisely because they are irresponsible and unshackled, may be eminently characterized by extent, popularity and vigour. And they may even benefit ecclesiastical bodies, by "provoking them" to warmer zeal and more extended effort. I have, therefore, cordially rejoiced in the existence, for example, of such a body as the "American Home Missionary Society." I was a hearty friend to its institution; became, as soon as practicable, one of its life-members; have contributed to its treasury since; and mean to do so, if Providence permit, again. I have, therefore, been glad to witness its prosperity; and cannot for a single moment, doubt that it has been eminently useful. Such has ever been, and is now, my estimate of this important Society. My first and warmest affection, I acknowledge, is given to the General Assembly's "Board of Missions," as the organ for strengthening and extending that Church which I verily believe to be the purest and most apostolical on earth. To that Church I consider my *special* and *peculiar* devotion as due. Just as I suppose that every father of a family owes his first attention and solicitude to his own household, to which he is, of course, bound by peculiar ties. He who has solemnly joined himself by formal vows to a particular Christian denomination, because he professed to think it nearer the scriptural model than any other; and yet feels himself under no special obligation to consult the welfare and advancement of that denomination; must labour under some grievous intellectual or moral obliquity. To call a man "bigoted," a "sectarian," or a "high-churchman," because he decisively *prefers* to all others the church to which he has solemnly pledged his membership and his affection; and to insist that he is *equally* bound to *approve*, and *equally* bound to *sustain*, *all* other denominations;—is as perfect an affront to common sense, as it is to every sober ecclesiastical principle. No man ought to be willing to bear the distinctive name of any particular branch of the Church of Christ, without being resolved, while he extends his patronage and his prayers far beyond it, to make *that branch* the object of his first ecclesiastical care.

But, notwithstanding my warm adherence to this doctrine, it by no means closes my heart against the "American Home Missionary Society." Much as I love the Assembly's "Board of Missions," it does not by any means appear to me to supercede the value, and even the necessity of the great national institution just named. There is ample *room* for both. There is abundant *need* of both. I consider the Home Missionary Society as holding a most important place in the great operations of the present day, for the converson of the world. It is, therefore, my earnest wish, not only that it may live; but that it may grow and prosper; that it may "lengthen its cords, and strengthen its stakes;" and become more and more a blessing to our land. I would say, indeed, to all *Presbyterians*,—"First, take care of the "Board of Missions" of your own church. See that *that* board is well supported, ably conducted, and every thing done, consistent with the spirit of the Gospel, to promote its vigorous operation in its appropriate sphere. This, your relation to the Presbyterian Church; your virtual if not formal vows and engagements; and your Christian honour all demand of you. If you do not deliberately prefer the Presbyterian Church to all others, why did you solemnly connect yourselves with it? And if you *do* so prefer it, how can you reconcile it with fidelity to your engagements—nay, with the obligations of common honesty, to turn your backs upon those boards upon which the extension and prosperity of the church may be said, under God, to depend; and to give the main strength of your aid and counsel to bodies out of her pale? Christians ought not only to do as they would be done by; but they ought also to act, in all cases, upon principles which they would be willing should be made the principles of universal action. Suppose, then, *all* Presbyterians should neglect all boards and institutions of their own church, and give their exclusive patronage to other bodies; would not the Presbyterian Church soon languish and die? Can you as Presbyterians then, be considered as acting a consistent or commendable part, if you abandon the appropriate institutions of your own church, and prefer those which, though devoted to the general interests of religion, have not in view the enlargement of that portion of Christ's family which you profess to believe is purer, more scriptural, and better adapted to promote the real prosperity of the Redeemer's kingdom than any other?"

But my exhortation would not end here. I would go on to say—"Having taken due care of your own Board of Missions, give efficient aid as far as possible, to the Home Missionary Society. It is engaged in the same great and general cause with the board of your own church. Therefore, as far as your circumstances will allow, contribute to them *both;* pray for *both;* and endeavour to promote the strength and usefulness of *both*. It is the duty of every Christian, while he feels specially charged with the interests of that portion of the visible church with which he has joined himself, and specially bound to sustain and promote them;—to pray, and give, and labour for the prosperity of the whole body of Christ. This is the spirit of the Gospel; and the more perfectly this spirit is cherished, and carried into practice, the more individual edification, and the general enlargement of the church will be secured."

Some, indeed, have felt apprehensive that voluntary associations may become animated by such a spirit of inordinate ambition; may so encroach, and grasp, and invade, as finally either to break down ecclesiastical boards; or so to interfere with their movements, as greatly to embarrass and enfeeble them. Of such attempts, and of such a result, it is believed there is much less danger *now*, than there was several years ago. The friends of ecclesiastical order and peace, in our church, even many of those who are most warmly attached to voluntary associations, are beginning to see that *forced* amalgamations, or forced connexions of any kind, are worse than useless. They are beginning to see that a greater number of minds will be likely to be enlisted and accommodated by having *more than one board* devoted to a given branch of Christian effort. They are beginning to perceive that a much greater amount of good will probably be done by the separate action of rival bodies than by the agency of one alone. And they are gradually receiving the impression that voluntary associations can scarcely take a course more adapted to weaken and discredit their own power, than to interfere directly or indirectly, with the interests or arrangements of particular churches. Certain it is, that if voluntary associations were bent on their own ruin, they could not more speedily accomplish it than by taking this course. It is my belief, then, that, in the present state of the public mind, any serious apprehensions of danger from the encroachments of such associations may be safely dismissed.

But even supposing the danger to organized churches, from the ambitious interference of voluntary associations, to be ever so real and formidable, what is the best method of meeting that danger? Is it totally to decry such associations; to declare war against them; and to endeavour to turn away from them all public support and patronage? Would not this be attempting to put down an agency, which, though susceptible of perversion and abuse, is yet eminently powerful and capable, when wisely directed, of producing benefits to the church and the world, of incalculable value? Would not this also be taking a course peculiarly adapted to exasperate party feeling; to divide the church; and by protracted strife, to diminish the strength and the usefulness of both parties in the dispute? Such is my view of the subject. If, therefore, my apprehensions of the designs and the influence of voluntary associations were much more unfavourable than they have ever been, I should think it better by far, to obviate the danger by treating them with respect and kindness, and by entering into a generous Christian competition with them in the career of usefulness: rather than, by hostility, by denunciation, by exciting party prejudices and passions, which, even, if they should be effectual in putting down the object opposed, cannot fail to fill the church with conflicts altogether uncongenial with the hallowed work of extending the Redeemer's kingdom.

When, therefore, I contemplate the state of feeling in the Presbyterian church in regard to the "Board of Missions," and the "Home Missionary Society," I cannot help rejoicing that they both exist, and hoping that they may both long continue to flourish. Some in our communion prefer *one* of those institutions, and some *the other*. On which side the majority lies, I shall not undertake to decide. Suffice it say, that there is a large amount of piety, wealth and public spirit on each side. Many who are able to contribute largely to the cause of missions, will not give to the Home Missionary Society, because its constitution and responsibility are *not* ecclesiastical. While, perhaps, quite as large a number, ardently zealous for extending the Redeemer's kingdom, will not give to the General Assembly's Board, because its constitution and responsibility *are* ecclesiastical. I do indeed marvel, not that Presbyterians should be found who are unwilling to give to other boards than their own; but that *their own* should be precisely those which they are not willing to patronize. It is only, however, with facts that I have at present to do. The question is not, then, at present, which of these classes is right, or which is most worthy of encouragement:—but the question is, seeing they *exist*, and are *likely to exist*, how their diversity of views may be disposed of in the best spirit, and with the best results? Is it not plainly desirable that both parties should be gratified? That each should have a treasury into which its contributions may be profitably cast? Is it not evident that, in this way, more harmony and Christian feeling will be likely to be secured; a larger amount of funds collected; more missionaries employed; and a far greater sum of good accomplished, than by either board if it existed alone?

Can there be a single friend of either Board so narrow minded, so swayed by party feelings, or so exclusively devoted to party schemes, as to be capable of saying—"Let *our* board flourish, or *none*. Let the contributions of those who are not willing to give to *our* body, be withheld altogether from the cause of Missions?" I cannot admit the degrading supposition. If there *be* any who are willing to utter language, or even to cherish a feeling of this kind, they will do well to examine anew whether they are actuated by the Spirit of Christ. Rather may we not hope that the great mass of the most zealous friends of each Board, respectively, will be ready to say—"Let the cause of missions prosper, and be extended, by whomsoever carried on. Let those who will not give to *us*, pour their liberal contributions into some other treasury?" Such, I trust, is the spontaneous decision of thousands who deserve to be called warm partizans in this controversy. And I am equally confident that the number is by no means small of those who, disregarding party feelings, and intent on promoting, as far as possible, what ought to be the great object of every Christian, are ready to contribute to *both* boards, and to do all in their power to promote the efficiency of *both*. Let this spirit prevail, and the missionary cause will cease to be a bone of contention among us. Let this spirit prevail, and the friends of each party may adopt with confidence the reply of Him who "spake as never man spake," who when one of his disciples said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us," answered and said unto him, "Forbid him not; for he that is not against us is for us."

Other remarks on this important subject, will be reserved for a future letter. In the mean time let our prayers ascend that the God of love and of peace may be with us! SAMUEL MILLER.

Princeton, Jan. 18th, 1833.

From the Presbyterian.

Board of Missions.

Organization of a Church.—It is pleasing to contemplate the kingdom of Christ, as it gradually extends from point to point in the empire of darkness. In the newly settled portions of the West, there are, here and there, a few families to whom the word of God is precious, and who were privileged with the enjoyment of the ordinances of the church prior to their migration to their distant settlements. These receive our missionaries with a joy which can scarcely be conceived of, by Christians in the Atlantic states, who are so abundantly supplied with the means of grace. Every settlement which contains a few such families, may be considered a little centre, from which the Lord in his gracious providence, will cause streams of spiritual blessings to flow down on every side, for the melioration of society and the salvation of souls. Viewed in this relation to its future influence on the growing population around it, the "day of small things" in Elkhorn church will not be despised.

On my way to the Presbytery, I found a neighbourhood where were six professors. I preached twice to them; they seemed very anxious to enjoy church privileges; I told them that I would present their case to Presbytery, and let them know, as I returned, what advice Presbytery might give. I made their situation known; Presbytery advised to organize them into a church, if they wished, and it should seem for the best. Brother Montgomery returned with me, and called and preached to them. After sermon we inquired if they wished to be organized into a church. They expressed a strong desire to enjoy that privilege, if we thought best. We then called on those who were willing and desirous to unite in a church capacity, when we found six persons who had been members in good standing in other churches, and as far as we could ascertain, were blameless in their lives. Two others, then, a man and his wife, presented themselves as candidates for membership, and after a careful and public examination on their knowledge of religion, both practical and experimental, we encouraged them to unite with their brethren in a church capacity. We then united in prayer, and consecrated them as a church to the Lord Jesus Christ the great King and Head of the Church. An election was then held for ruling elders, when three were chosen to that office, and the second Sabbath of November appointed for their ordinations. On the day appointed I returned, and after sermon ordained the three elders.—*Rev. John Matthews.*

Power of Grace illustrated.—From a Missionary in Missouri, we receive the following intelligence, evincing the power of Divine Grace in reaching and rescuing the chief and most hopeless of sinners.

"The last six months have been the most interesting period in the history of these infant branches of the Kingdom. During this time, sixty-nine have been added to one, and sixteen to the other, principally from the world. Some of them are amongst the most interesting cases that I have ever seen or heard of. Two men advanced in life give good evidence of being reclaimed from a devotion of twenty years to habitual drunkenness; others have been reclaimed whose habits of intemperance have been decided and powerful, but more brief in their duration. In prying these individuals out of the horrible pit and miry clay, the temperance lever has been very instrumental. In ——— congregation, very few adult persons are be seen who are not members of the church."

Caney Fork and Salem, Ky.—It is but right that the Church and the world should know what degree of self-denial many of our faithful missionaries exercise, in order that they may be the honoured instruments of establishing believers, and of saving the perishing. The Church should know it, that it may be stimulated to greater zeal for the glory of God, and to greater liberality in sustaining and extending missionary effort. The world should know it, that those who accuse our missionaries of selfish and interested motives, may be ashamed of their injustice. We produced, last week, an instance of self-denial in relation to pecuniary matters, in which a missionary had contented himself with the small sum of one hundred dollars annually from the Board, and an additional sum of thirty-two dollars from the people in the space of three years. Another writes that he has not had a loaf of bread in his house for three months. And the missionary, from whose report we are about to give an extract, is obliged for present support, to draw upon the avails of his industry in former years. And shall men animated with an apostolical spirit, and expending life, health, and substance cheerfully for the sake of Christ, and from the love of souls, be accused of mercenary views by the world?—Shall these and hundreds more of kindred spirit be unsustained by the Church?—Let the friends of Jesus answer.

In our two churches, there are about fifteen in number that have obtained a comfortable hope that they have obtained mercy of the Lord, through their blessed Redeemer; and a goodly number more are deeply impressed with their lost situation by nature. * * * * * * *

We have likewise a flourishing temperance society, numbering one hundred; and a Sunday school, which exhibits flattering prospects, amounting in number to forty scholars. I have succeeded in establishing a Bible class of youths who are very diligent, throughout the week, in examining the Sacred Scriptures; which is one of the most pleasing exercises of the mind that falls to my lot

among this people. They will answer some hundreds of important and interesting questions, propounded to them in the Sacred Scriptures, every Sabbath morning that we meet, before we commence the worship of the sanctuary.—*Rev. R. Curray.*

Bible Meeting in New-York.

Pursuant to adjournment, a public meeting convened by request of the Managers of the American Bible Society, was held in New York on Wednesday evening. The Hon, President Duer, of Columbia College, was called to the chair, and Mr. Knowles Taylor appointed Secretary. The Rev. Mr. Van Vleck read the 19th psalm.

The following are extracts of speeches as reported for the N. Y. Evangelist.

Dr. Milnor chairman of the committee on foreign distribution, commenced by expressing his satisfaction that the Bible cause had lost none of its interest, as was apparent from the audience before him. He had no doubt they were the representatives of a much larger number, whose feelings will be excited by their example to enter zealously into this work. The history of Bible Societies is an interesting history. Many of us can well remember when there were no such institutions. Their beginnings were humble. The British and Foreign Bible Society, with all the excitements that attended its origin, gained in the first year of its existence only an income of 400 pounds sterling. Last year, notwithstanding the unfavorable state of the nation, its receipts amounted to about 83,000 pounds. Since its formation it has received nearly two millions sterling, and has circulated seven millions of bibles and testaments. They have published versions of the scriptures in more than 150 different languages, in upwards of 80 of which no portion had ever before been translated. And the valuable experiment has been tried, which proves that different sects can unite their labors, to give to every man the word of God, that he may read in his own tongue, the wonderful works of the Lord. Is it to be believed, that separate denominations would have accomplished even a tenth part of what has now been achieved by *union?* All this time the British and Foreign Bible Society has gone steadily on in supplying their own land with Bibles. And as the poor of Britian have not been deprived of Bibles by the number they have sent to the poor in Pagan lands, neither would our poor. The circulation of the Scriptures is essential to the success of missions. For what voucher can the living missionary present to gain the confidence of the people? Must he not show the written word, in proof that he teaches truly the way to heaven? It was distinctly understood at the formation of the American Bible Society, although not included in its title, that it should engage in foreign distribution, whenever, and to whatever extent, its resources should justify the managers in doing so. The present time seemed to constitute an era in the history of the society; and the managers deemed it desirable to commence it by going largely into the work of foreign distribution. The work of supplying our own country they considered as substantially accomplished. It left them with a heavy debt; and they had been laboring to extinguish that debt, he would venture to say, as assiduously as the president had labored to extinguish the United States debt; and though not with so entire success, yet they hoped soon to be able to tell their constituents that it is cancelled. They also keep in view an unremitted supply of Bibles for every portion of our country. And now the society wants a new impulse. Relying solely, under God, upon the public liberality to sustain them, they have therefore made large appropriations for foreign parts. They do not boast of their forwardness in this matter. They have rather ground for self-censure, that they have not done much more for foreign distribution; that they have not made a bolder push to induce the community to this work. Instead of leading in it, they have been put up to it, by the urgent appeals of American missionaries abroad.

The following resolution was presented by Dr. M.

That in the present facilities for the distribution of Bibles in Greece and Syria, as well as in Burmah and other pagan countries, we gratefully recognize the hand of Him who inspired that sacred volume and promised the ultimate extension of its blessings to all nations.

Rev. S. A. Cone seconded the motion. He considered the circulation and influence of the bible the great instrument for ameliorating mankind.—Why does the face of society in Scotland, in England, in our own United States, present a different aspect from the dark regions of paganism? The Bible is the cause. It devolved on Mr. C. as a Baptist, to represent the Burman mission on this occasion. When Mr. Judson and his wife changed their sentiments, in 1812, the baptists of this country were entirely asleep on the subject of foreign missions. Judson's letter, throwing himself on them for support, first turned their thoughts to the matter. The issue is a striking illustration of the sentiment, that it is not the privilege of mortals to guide or control the counsels of Infinite Wisdom. Judson and his wife were driven, by the jealously of the East India Company, successively from Calcutta, the Isle of France, and Madras, and at length were landed at Rangoon. There, alone, without letters of introduction, with scanty resources, and no patronage, and not knowing a letter of the language, they yet were so persuaded that this was their destined field of labor, that they solemnly determined in Burmah to live, and in Burmah to die. It was not until 1818 that they were permitted to rejoice over the first convert. Up to 1823, they had gained 18. Then came on four years of war, between the E. India Company and the Burmese, during which the missionaries underwent hardships and trials almost unheard of since the days of apostolic tribulation. They experienced remarkable preservation in the prison at Ava, through the unwearied attention of Mrs. J. and finally owed their release to her persevering applications at court. Mr. C. had within a few months received a draft on Calcutta, for the missions, of 400 *sicca rupees*, from an English merchant, who said he was imprisoned at that time, and owed his life and deliverance to Mrs. J., and his obligations were so great that he would divide even his last rupee with the mission. And, finally, peace was brought about through the influence and meditation of Mr. J. Now they have four flourishing churches in the Burman empire, besides several smaller ones; and 217 converts have been baptised the last year. There are now 17 missionaries, with three printers and an assistant. A considerable number of converted natives are also employed as preachers, teachers or distributors of tracts and books. These are supported at a very small expense, and are ready to go through the land, in the length and breadth of it, scattering the words of life. Four printing presses are in operation and one of the printers who has recently sailed, is a stereotype founder, and is prepared to stereotype the scriptures. Different portions of the New Testament have been published and some of them in several editions. And a late letter received by Mr. C. stated that by the first of January, 1833, they hoped to publish an edition of the whole testament in one volume. They had, in fact, all the apparatus prepared, for supplying the whole 18,000,000 in Burmah with the Scriptures without delay. All they wanted was the money. And when he thought of the active and enterprising spirit of the Burmans, their central location, in the heart of Asia, between China and Hindooston, he trusted the means would not be withholden.

Mr. Cone then read an extract from Mr. Judson's letter respecting the distribution of tracts. He also related several incidents. On one occasion, Mr. Judson and a native assistant came to a village where Christ had not been preached, and they found the people all in commotion about a man who had just died, professing a strange religion which they had never heard of before. They went to the house, and learned from the widow, that her husband had professed to believe in some new God, that they had never heard of before, and that it made him very happy. He said, when he was dying, that he was going to his God. They found he had a little book clasped in his hands, and pressed to his bosom. This he had desired might be buried with him. On examining it, they saw it was one of the mission tracts, showing the way of salvation by Jesus Christ. This the spirit of God had carried to his heart, and blessed to his soul. Gutzlaff found in Siam a place all in commotion about a tract that no one could understand. It begun in this way, "In about two hundred years, the religion of Gaudama, the religion of Mahomet, will pass away, and the religion of Jesus Christ alone will fill the earth." So much astonishment was excited, that every stranger was called upon to explain this wonderful writing.

Roman Catholic Controversy.

[Correspondence concluded from our last paper.]

New York January 5th, 1833.

To the Rev. Jno. Hughes.

Sir,—I had hoped that our prolonged correspondence would cease with the adoption of the rules, and give place to the expected discussion. You have felt it necessary however to write again on preliminary subjects, and your letter calls for some notice by me on several accounts.

In reference to the origin of the controversy which is about to be undertaken, I now in conclusion lay before you the passages which relate to it in the published letter. They are taken in part from the beginning, and in part from the close of that communication.

Baltimore 25th July, 1831.

"My dear Madam,—When you first put into my hands, "Father Clement," with the strictures of an anonymous writer, I cursorily looked at his remarks, and sent you in reply, a work called the "Protestant," originally published in Edinburgh, as containing a full and satisfactory refutation of those strictures."

"You have since informed me that a *written* answer would be more satisfactory—nay more, that it was in some sort, triumphantly demanded as impossible."

"You are fully aware, that the points at issue between Protestants and Papists are numerous and vital, and that it would require far more leisure, than I ever can commend, and far more talent than I possess, to do justice to this discussion."

"Nor is the writer to whom I am requested to reply in the proper sense a responsible one. His name was for some time withheld, and when at my request, it was given, the author, though highly respectable and intelligent, did not appear to me an *accredited* defender of his principles; though in all likelihood, as wise as his teachers. He may not be acknowledged as authority, by those whom he here represents."

"Notwithstanding these things however, I feel your call to be imperative. As your pastor, it is my duty and my privilege to do all in my power to aid you in arriving at a knowledge of the truth, and in repelling attacks on our precious faith. And when to this is added the declaration, that we *do not* reply to such things because we *cannot;* when our delay, arising from pressing avocations, from dislike of controversy, or from a delicate regard to what is proper, in the mode and spirit of conducting it, are triumphantly appealed to as evidences of the conceded weakness of our cause, it appears indeed our duty to take up the challege." [Christian Advocate, Aug. 1832, p. 347.]

"In pressing these questions, we intend to be respectful, though plain—and as we have been called on for a defence of our views, so we feel it a duty to reply."

"Finally, we expect a reply to these various objections and inquiries, and we ask one from some *accredited respondent*, not from one whose defence may be disclaimed, after the trouble of an extended discussion has been gone into. There are priests and bishops, &c. We are willing to meet any of them, on the broad field of this important and vital discussion; and hereby make this disposition known."

"Though removed from Baltimore, I shall be near at hand, [in the city of Philadelphia,] and by God's grace, prepared for any respectful and intelligent communication of responsible character, on this subject."

In these passages you have the history of the discussion, prior to your taking it up. Let it speak for itself. I have already given you some of my reasons for its publication, and need not here repeat them. I freely own that the publication of my letter, gave notoriety and intensity to the call for a reply. But it did not *begin* the controversy—nor did it first *publish*, though it first printed it; for the whole matter had become a subject of conversation in Baltimore, and the manuscripts severally written, were so far read; as to constitute a publicly known issue. It is also a little remarkable, that the reasoning which you adopt, as to the Roman Catholic community, applies strictly to the congregation of which I was then pastor. It was known to many that I had been addressed; that an answer was demanded of me; that I had at first declined to give one, sending only a *book* on the controversy, and that a *written reply from me* was then, with some triumph, insisted on. And it was not until nearly a whole year had passed, and many of my friends thought my own character, and even the cause of truth suffering from my silence, that I took up my pen. There is another fact which may cast some light on this subject. In due time, a manuscript *attempt* at a reply to my letter, was sent after me to Philadelphia. My alternative then became as follows, that is, according to your reasoning—I must reply to the Baltimore layman, or be silent. The former, I had pledged myself not to do, the latter would have been by construction, and almost by confession, a surrender of my principles, as incapable of defence. What then could I do! Honour forbade me to *publish* his communications; consistency and common sense forbade me to reply to them. The only course which remainded for me therefore, was to publish my own letter, and thus transfer the discussion to a responsible author, if any such should choose to take it up. Yet when I do this, you claim the public sympathy as an injured defender of your faith, against the unprovoked attacks of a presuming Protestant! But sometimes an objector's consistency is best discovered by comparing him with himself. I have heretofore barely alluded to your publication, last autumn, in the U. S. Gazette. Before you saw what you term my challenge, you took occasion in reply to an article from the Editor of the Philadelphian, to speak in the following terms of Protestant ministers. "And what can they, [the Roman Catholic Priests,] what can the public think, when they see the shepherds, who are all remarkable for their pastoral solicitude, so long as the flock is healthy, the pastures pleasant, and the fleece luxuriant, abandoning their post, when disease begins to spread desolation in the fold." And again, "How comes it then, that these objects, [cholera patients,] have been so generally forsaken by the Protestant clergy! It is not long since I read an account of eight missionaries, that is two missionaries, [the rest being wives and children,] embarking for the conversion of the distant heathen. The conversion of a single Gentoo, is blazoned over the land, as a triumph of Christianity, and a victory above all value of money and labour, and how comes it that the Protestant of Philadelphia, less fortunate than the Gentoo of Hindostan, cannot find a clergyman of his own persuasion, who would whisper to him words of hope, through the redemption of Jesus Christ, from the moment that the fatal disease has seized upon him. I do not say that this was the case with *all* the Protestant clergy; but I do say it of some."

You will not understand me as intending at all, to defend the article to which you reply, or to find fault with you for answering it. But I present to you for your consideration, your most ungenerous, and unjust, and injurious aspersions of Protestant ministers. And is it true then, that the body of Protestant ministers, Episcopal, Baptist, Methodist Episcopal, Presbyterian, Congregational, &c. "*generally* "*though not all*" forsook the dying sufferers, after having lived on the fat of the land, and the sweat of the people's faces, when in prosperity and health! And is it true that these Protestants, with all their missionary efforts, are so base, so hypocritical as this! If you can prove your charges, then we deserve your most faithful exposure, with all the reprehension and infamy which your statements, if well founded, are fitted to produce. But my principal object in this reference is, to show what liberties you take with Protestants, in contrast with your strictures on and complaints of my letter, published in the Christian Advocate; I need not add that the very frame-work of your periodical publications, involves the scheme of aggression on the religion of Protestants; that if we enter your places of public worship, we are continually liable to meet with the denunciations applied to Heretics alone;—and that between propagandism and intolerance, in all countries where your worship is established by law, Protestants have no enviable lot. Let not the odium then attendant on *unprovoked* attacks be levelled at me: and if at the proper time, I sustain with suitable evidence, the statements made in the Christian Advocate, may I not claim the universal privilege of pleading justification in the proof of the facts! You will scarcely look for me to enter on this proof now.

As to archbishops Usher, however, you can hardly imagine that I wished to adduce *his* opinion of your doctrine as *authority* in your church. You know however, that he has written on this subject, and stands high with *Protestants*. It was his quotations from the catechism of the council of Trent, &c. [having the originals before him, which I had not at the time,] which I intended to refer to as *authority* in your church. But by some strange error, a prince among Protestants was made a Romanist, a mistake which corrects itself, and does only him injustice. It is to the catechism we wished to refer—quoted by him. You mistake me when you suppose, that the reason of my insisting on an answer to my published letter, was my impression that it was so very conclusive as to preclude reply. I thought *that* the candid, natural, honourable course, for a scholar, a gentleman, and a Christian to pursue, and having heard of you as one of the most distinguished ministers of your church, supposed you the more likely to concur in so obvious a suggestion. It is also at a great sacrifice on my part, that I now conform to your wishes, and enter on the present mode of controversy. A *connected* discussion either oral, or from the press, would have been more convenient for me, on all accounts. Yet I have waved my rights; I have in chief part adopted your rules, I have conceded to you the choice of questions, in the two general propositions suggested as the basis of investigation: and you are to commence the discussion, and I am to *defend* the Protestant faith, though you call yourself the challenged person; and while mine is the life of a traveller, yours is one of sanctuary quietude, and literary leisure. Yet still I meet you with hearty satisfaction, having it as my chief source of regret, that whilst American Protestant Christians present a galaxy of great and good men, abundantly qualified to defend our precious faith, this momentous controversy has fallen into such poor hands as mine.

I fully reciprocate the wish that we may be enabled to pursue our investigation, in the right spirit and to the best ends. I shall affect no false charity; I pray that the God of truth and love, may imbue us with that which is true!

I have only to add, that I admit no infallible rule of faith, or judge of controversy, but the revealed will of God. What that revealed will is, according to previous arrangement between us, is the question with which you are now to open the controversy. The delayed receipt of your last letter, it having reached me only the evening before I left Philadelphia for this city, is my apology for a corresponding delay in sending this.

I remain yours, respectfully,

JOHN BRECKINRIDGE.

P. S. In the event of inevitable interruptions, I shall claim the indulgence mentioned in a former letter, of a temporary suspension of the discussion.

From the Southern Religious Telegraph.

Popery in America.

Several weeks since the election of *Constantine Pise, D. D.* a Romish priest, by the Senate of the United States, to be their Chaplain, the present session of Congress, was mentioned in our columns. We recur to this incident in the proceedings of that body, not for the purpose of censuring it, but to exhibit in connexion with it a statement of some of the principles of the Romish church as held and published by its leaders in America.—It is possible that some of the first statesmen in our country have paid little attention to ecclesiastical matters—have little or no acquaintance with the genuine principles of popery as taught at this time—and as *this sect* is every where opposed—having never made this subject one of special inquiry—that the opposition of Protestants to Popery was a matter of *prejudice* rather than an *intelligent adherence* to truth; and if such have been their views it is not surprising that they should be inclined to show favor to the priests of this community. In this opposition they may have thought that there was a want of liberality on the part of Protestants, and have remarked, perhaps, that *they* are too exclusive or too contracted in their views.

In short, the majority of the Senate no doubt considered the Romish church as a part of the church of Christ, or they would not have introduced one of its priests to lead in their devotions: For they *could not* have considered their Romish constituents entitled to a representative in their body, as the most of them are foreigners of a low order of intelligence, and in all do not constitute one-twentieth part of the population of the United States. They must, then, as it appears, have regarded the Romish priest as a Christian minister, and supposed that after all that has been said against that communion, there is in fact but little difference between Popery and Protestant Christianity, and that one may answer the purpose of a religion about as well as the other.

If such are the views of any who may see these remarks, we invite them to give this subject a careful examination. We write not to complain of the act of the Senate, or to excite alarm. We have no apprehension that popery, with all the zeal of its imported advocates, will ever so prevail among the majority of the people in this country as to prepare them for the system of spiritual tyranny and oppression, which its dogmas have sustained in Italy, Spain, Portugal and other countries where the Romish is the only religion. There are too many Bibles in this country for popery to triumph, and to practice its enormities in open day. The people love freedom too much to become as a nation the voluntary supporters of a system of intellectual and moral bondage, hostile alike to civil and religious liberty.—It is true that infidels have more sympathy and fellowship with popery than with any denomination of evangelical christians: And Universalists too discover a preference for this sect before most others. But this should excite no alarm—it should excite unremitting effort to circulate the Scriptures, and truth and intelligence in every form, as widely as possible. But it should not spread alarm.—For even though popery should find favor among politicians, it cannot be swallowed by those who are educated to draw their religion from the Bible only. It cannot triumph here, if Christians will do their duty—will put forth the efforts demanded to evangelize the nation.

For the information of those who wish to see what principles the Romish church teaches her American proselytes, we subjoin a few extracts from a book entitled "TRUE PIETY" published in Philadelphia in 1832, by Eugene Cummiskey, and *approved by Bishop Kenrick.* Let it be observed that we are retailing no "*Protestant lies*"—these are extracts from a Roman Catholic book of devotion, authorized and approved by a Roman bishop.

A ROMANIST'S CREED.

We learn here what a true and faithful Catholic must profess and believe. Among the articles are the following:

"I most steadfastly admit and embrace Apostolical and ecclesiastical *Traditions;* and all other observances and constitutions of the Church.

"I also admit the Holy *Scripture* according to that sense which our holy Mother, the Church, has held, and does hold, to which it belongs, to *judge* of the true sense and interpretations of the Scriptures: Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." p. 38.

"I profess likewise, that in the *Mass* there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially; the Body and Blood, together with the Soul and Divinity of our Lord* Jesus Christ: And that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the *Catholic* Church calls *Transubstantiation.* I also confess, that under *either kind* alone *Christ* is received whole and entire, and a true sacrament."

Examine this remarkable article. If the priest persuade the people that *he* can convert bread and wine into the *real* body of the Lord Jesus Christ, and that in virtue of his office *he can offer the Lord Jesus Christ in sacrifice for their sins* and give them *his* flesh to eat;—they must as a matter of course look to him [their priest] for the pardon of sin, since they regard him as possessing the awful power of offering the Saviour in sacrifice and dispensing salvation to whom they please. No wonder that he becomes the sole lord of their consciences and makes them his willing and obedient slaves, when they have once swallowed this impious—this tremendous piece of delusion.

"I constantly hold, that there is a *purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful.

"Likewise, that the *Saints* reigning together with Christ, are to be honored and invocated; and that they offer prayers to God for us, and that their relics are to be respected.

"I most firmly assert, that the *Images of Christ*, of the Mother of God, ever Virgin, and also of the Saints, ought to be had and retained, and that due honor and veneration is to be given them.

"I also affirm, that the power of *Indulgences* was left by *Christ* in the Church, and that the use of them is most wholesome to *Christian* people.

"I acknowledge the *Holy, Catholic, Apostolic Romish Church*, for the Mother and Mistress of all Churches; and I promise true obedience to the *Bishop of Rome*, successor to St. *Peter*, Prince of the Apostles, and Vicar of *Jesus Christ.*

"I likewise undoubtedly receive and profess all other things delivered, defined and declared by the Sacred Canons, and General Councils, and particularly by the Holy Council of *Trent.*

"And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

"This true Catholic faith, without which no one can be saved, I, *N. N.* do at this present freely profess and sincerely hold; and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of my life." *Amen.* pp. 38, 39, 40.

"THE THIRTY DAYS PRAYER TO THE BLESSED VIRGIN MARY.

In honor of the Sacred Passion of our Lord JESUS CHRIST.

☞ *It is particularly recommended as a proper devotion for* every day in Lent, *and all the* Fridays *throughout the Year.*

Ever glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son Christ Jesus our Lord suffered death and ignominy on the cross: through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple, St. John, take pity, I beseech thee, on my poverty and necessities: have compassion on my anxieties and cares; assist and comfort me, in all my infirmities and miseries, of what kind soever. Thou art the Mother of Mercies the sweet Consolatrix and only refuge of the needy and the orphan, of the desolate and afflicted. Cast, therefore, an eye of pity on a miserable and forlorn Child of Eve, and hear my prayer: for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection. Attend, therefore, I beseech thee, with an air of pity and compassion, to my humble and earnest request." pp. 42, 43.

[This is considered one of the best prayers which a good Catholic can offer. Now should "the very Reverend" Chaplain of the Senate put up this prayer for their edification, will our Senators say "*Amen*" to it! Will it call forth a devout response from their hearts?! "O Tempora! O Mores!!"

Communications.

For the Western Luminary.

Robinson's Calmet.

Being aware that the Presbyterians in this country have been accused in no measured terms, by some of the advocates of prelacy, of wilfully altering and marring republications of English works so as to make them organs of Anti-Prelatical sentiments, I was not surprised at seeing some such strictures of the Episcopal Watchman, quoted without disapprobation in the Episcopal Recorder of Dec. 22, 1832. The editors profess to have compared Robinson's New American edition of Calmet and Taylor incorporated, "with the edition published at Charlestown, in 1812, under the direction of C. Taylor." The impression left on the mind of the reader from the result of this comparison, is, that the *American* editor has changed the essential character of the work in regard to the definitions of *Ecclesiastical offices.* Their copy defines *a Bishop*, as "the Pastor of a church, *with others under him.*" They accuse Robinson of omitting the words in italics, to divest the office of a prelatical character. Again; Prof. Robinson is charged with omitting, under the word TIMOTHY, the clause, "of which he was the first Bishop as he is recognized by the council of Chalcedon, Chalced. Concil. tom. 4. p. 499." The third charge is, that instead of saying as "the old edition" reads, that by the Angels of the seven churches, John "meant *not only* the Bishops of those churches, but in the judgment of many fathers, the Angels *likewise*, who were appointed by God for their protection," Robinson says, "meaning, in the judgment of many fathers, *not* the Bishops of those churches, but angels, who," &c. They then quote "St. Austin and *other fathers*," as if "St. Austin and *other fathers*" comprised *all* the fathers. The fourth and last charge is, "that under the word DEACON, the editor has introduced the peculiar views of his own denomination."

Not being fond of mutilated copies, I felt on first reading the above a little staggered, but shortly after, having the opportunity of comparing the Boston with the last London edition (of Holdsworth and Ball, 1832,) I discovered that Prof. Robinson was entirely free from blame; and as I am fond of fair dealing, I thought it my duty to vindicate him as publicly as he had been condemned. As my purpose of purchasing the work had been shaken by those strictures, it was probable others might be deterred by the same reason.

The American edition is *a reprint* from the London, and professes to be only "a revised copy;" erroneous references being corrected, and paragraphs or sentences being occasionally inserted, easily recognized by the initial, "R." On examination, I found the obnoxious Articles which the *Watchman* has fathered so plausibly on *Prof. R.* are written *word for word* in the *London* edition of 1832; and the American Editor has simply *reprinted* them without a syllable of comment. Let the blame then, if blame there be, rest on Messrs. Holdsworth and Ball of St. Paul's Church Yard, not on the Professor Extraordinary of Andover Seminary. At the foot of the Art. DEACON, only, has he appended a more full account of the office as it existed in the Apostolic time and as noticed in Acts, chap. vi. It is true, neither his description of the office, *nor the strict account of its institution in that chapter*, are consonant with the Episcopal system, which makes the Diaconate the lowest order of clergy; but as he has inclosed his own opinion in brackets and postfixed his signature, it will of course pass only as the opinion of a Congregational professor, not as the sentiments of the Benedictine Monk or of his learned English Annotator. And to do this he had a perfect right.

It is plain therefore that the above cited animadversions were too hasty and unguarded; and the American Editor (who, by the bye, qualified himself, by visiting the German Universities, to reap extensive benefit from the laborious archaiological researches of the best German critics,) must be acquitted from so sweeping a censure as the following; "that Calmet's Dictionary, which was never very good *authority*, has not been much improved in this respect by the revision of Professor Robinson."

While I have the pen in my hand, I will take the opportunity of noticing a similar accusation, relating to the books published by the American Sunday School Union and the American Tract Society. The same charges have been preferred by High-Church Episcopalians against (the supposed) Presbyterian agency in reprints from these presses. I refer especially (not knowing at this moment the names of other publications against which the charge lies) to "*The Dairyman's Daughter*" from the pen of Richmond, Rector of Turvey. The Rev. Mr. Grimshawe, his biographer, thus complains of the American societies. "We cannot conclude these remarks without adverting to two editions of the Dairyman's Daughter published in America; the one by the Philadelphia Sunday and Adult School Union, and the other by the New England Tract Society at Boston. . . . There are so many omissions, [e. g. of "the interesting facts relating to the *burial service*,"] transpositions, and alterations, that the reader would with difficulty recognize the real features of the character of the pious daughter of the Dairyman. We cannot but complain of this *gross mutilation* of our friend's interesting memoir, as *an imposition on the reader*, and an injustice to the author's reputation. Without intending to impugn the integrity of our American brethren, or to assign motives for their conduct," &c. (see Memoirs, p. 181.) The American Editor in a note has furnished a most clear and satisfactory vindication, and, as in the former case of Prof. R, has completely rolled the reproach, if reproach there be, on the luckless heads of the *London* publishers. The *American Tract Society* omitted nothing but descriptions of natural scenery and the like, because a large tract of 58 or 60 pages would not have had a sufficiently wide circulation. This was also approved by the committee, consisting of five clergymen of different denominations, of whom *Dr. Milnor*, an *Episcopalian*, was one. Mark too, the edition of the *Protestant Episcopal* Tract Society of New York is still *more* abridged and altered than this. Besides this, the Rector of Burton—Latimer in his zeal to uphold the reputation of his friend at the expense of the American Societies, (whose sole motive was to furnish a *cheap and widely accessible* tract, *for there was* a Philadelphia edition complete,) should have called to mind that there are two editions *by the London Society differing very much* both in language and matter.——I have very little doubt that if every other specification was examined, the result would be equally creditable to the Congregationalists and Presbyterians, who are generally classed together, as sections of the same stock.

I like to see justice done to all; I approve of that spirit of equity which will allow even the worst their due; and above all, I dislike to see christian people throwing *unworthy aspersions* on the motives, character, or conduct of those whom they should greet as brethren. Paul withstood Peter to the face at Antioch and publicly censured him, yet we find Peter afterwards styling him, "*our beloved brother* Paul." Barnabas had a contest about his nephew John Mark, with Paul his colleague, and the dissension was "so sharp" as to result in their separation; yet Paul in his subsequent epistles speaks respectfully and affectionately of Barnabas; and recommends Mark to Timothy in the most friendly terms, "he is profitable to me in the ministry." I rejoice that there are christians of the same spirit and stamp now, who, while they regard each other as erroneous on points of church order, still count those supposed errors as errors of the head, not of the heart; who will not condescend to act the part of mutual spies, and alienate each others' esteem by unworthy suspicions; and who delight to dwell on *their common relation* to the great Shepherd and Bishop of souls, and on *their common right by faith* to that inheritance of the saints in light, *where Christ is sole Bishop, and all his followers alike Priests of God and of Christ.*" HONESTUS.

For the Western Luminary.

Work well begun.

MR. EDITOR,—The Transylvania Presbytery in Ky. have voted to support Rev. Wm. Alexander, in the Sandwich Islands, by raising the sum of $666 66.

The friends of this resolution will be pleased to learn that there is a fair prospect that it will be easily carried into full effect. The Presbyterian church and congregation in Danville have already forwarded me $190, which will be made up to, at least, $250. If the remaining churches in that Presbytery follow this example, according to their ability, they will easily support two or three Missionaries.

A good Proposition.

MR. EDITOR.—Some weeks since, I received a letter from the Society of Inquiry in Centre College, Danville, Ky., from which I wish you to publish the following extract. 'I take the liberty to ask your assistance, in carrying into execution a plan for diffusing more extensive information, in relation to the Foreign Missionary cause, throughout this state. I have laid it before some of the most thorough going of our Society, and they have promised to second it with all their force.

It is *to supply once every six months, every Presbyterian family in this State, with at least one Missionary Paper, published by the A. B. C. F. M.*'

In a letter of more recent date, the writer gives information, that the Society have voted unanimously to carry the above plan fully into effect. The officers at the Missionary rooms in Boston, approve of the plan, and recommend 'DUTY TO THE HEATHEN,' as the most suitable paper to begin with.

This, Mr. Editor, is beginning the work of publishing the gospel to every creature where it ought to commence. Missionary intelligence *must* be widely and generally diffused through the community, before efficient, permanent action in behalf of the heathen world can be rationally expected. This truth should stand prominent before the mind of every individual who prays for the speedy dawn of the millennial day.

Every pastor and private christian, by personal efforts to disseminate information on this subject, may, and *will* help to swell that influence, which is to hasten the coming of the latter day.

If the plan proposed at Danville is permanently carried into effect, and is accompanied by corresponding activity on the part of the clergymen, we may expect to see Kentucky stand foremost in the noble work of furnishing the bread of life to perishing millions.

A. BULLARD,
Gen. Agent of the A. B. C. F. M. for the Western States.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 20, 1833.

EXISTENCE OF DEITY.

It is doubted by some, whether there is such a being as an Atheist in existence. They suppose that the evidence of the existence of a Supreme Being is so abundant and conclusive, that no individual in the proper exercise of his mental faculties, can truly disbelieve it. Now, while we willingly concede, that the evidence in favor of the existence of Deity is of such a nature as to leave no proper ground for doubt on this momentous subject, even in the minds of those most inclined to skepticism, yet still we know, that labored efforts have been made to disprove the Divine existence, by individuals who hold no mean rank in point of intellectual attainments. And, as might be expected in such a case, when we consider the native depravity of the human heart, there has been in different ages of the world, no lack of professors of the same faith. "The fool hath said in his heart, there is no God." It generally requires no labored reasoning to induce men to believe that which they strongly desire to believe. And we are told by one who had a perfect understanding of the subject on which he wrote, that "the heart is deceitful above all things, and desperately wicked." Why, then, should it be thought impossible for any one to be so deceived by his own heart, and so given up to delusion, and wilful depravity, on account of his sins, as to entertain the idea, that there is no Supreme Being to call him to account for his transgressions?—We have never doubted, that a depraved heart lies at the foundation of all Atheism. The existence of a just and holy God is no comfortable truth to the wicked.

But were there none who now deny the being of God—and we rejoice to believe, that the odious doctrine has not the number of abettors it had some fifty years ago—still we conceive it may not be amiss, briefly to state some of the principal arguments which may be adduced in support of this fundamental point. That it is a fundamental point, must at once be obvious to every one. Remove it, and, of course, virtue, religion, morality,—every thing lovely and valuable in society, is swept away, as with the besom of destruction;—there is nothing left, but a confused, unsightly, bewildered chaos.

No unprejudiced individual can look abroad upon nature, with the least degree of attention, without being struck with the multiplied evidence of contrivance and design which every where meets his view. He cannot fail to discover the most perfect order and symmetry, from the minutest atom, the meanest insect, up to the most intelligent human being. Throughout the whole range of animated nature, he beholds every existence peculiarly adapted, in its structure and organization, to its own proper sphere. The fishes that course their way through the mighty deep, the birds that skim the air, the beasts that roam the forest, as well as rational, intellectual man, all bear abundant testimony to this striking fact. The most intelligent and persevering student of nature, can find nothing defective, nothing redundant. Every where he discovers the most inimitable skill, the most perfect adaptation of means to their respective ends. Whether he examine the germination of a plant, the fins and respiratory organs of a fish, the airy structure and strength of muscle of a bird, the power and wonderful instincts of a beast, or the physical structure and intellectual nature of man, he is overwhelmed with the wonderful contrivance and skill which force themselves upon his notice. He is unable to place his finger upon any portion of the universe, and say, here is a deficiency; this should be altered.

He discovers, moreover, so far as his capacity can reach, that a bond of union runs through the whole universe. Nothing is isolated; nothing stands alone. He perceives that a connection exists between the minute atom and the mighty sun around which it revolves. He discovers an action and a re-action throughout all nature, without the least jarring or discordance. Amidst machinery so awfully vast and complicated, composed of materials so diverse in substance, in form, in proportion, nothing is discoverable but the most perfect harmony.

Can any rational being view such wonderful and exquisite marks of contrivance, unconnected with the idea of a contriver? Can he every where see such exhibitions of design, without referring them to an intelligent designer?

We intend to pursue this subject, in a succeeding number.

INTEMPERANCE IN SCOTLAND.

The revenue arising from the distillery of ardent spirit in Scotland in 1763, was £4,739. Twenty years afterwatd, it had increased to £192,000! At the first mentioned period, we are told the Sabbath was strictly observed by all ranks as a day of devotion; so strictly, that it was not only unfashionable, but even disgraceful to be seen in the streets during the time of public worship. But mark the change. In 1783, only twenty years after, we are informed, that "attendance on church was greatly neglected, especially by the men; Sunday was by many made a day of relaxation, and young people were allowed to stroll about at all hours." How strikingly does this historical fact go to confirm the truth already so abundantly established, that there is ever a most intimate connexion between the intemperate use of ardent spirit and irreligion, Sabbath profanation, &c.

We are truly glad to learn, that the cause of Temperance is now progressing with so much success among all classes of society in Scotland. A true reform is said to be rapidly taking place, attended with the most beneficial results.

DAILY NEWSPAPERS.—It is said there are more daily newspapers in the United States than in all the rest of the world. The number of *daily* papers in this country is between sixty and seventy.

AMERICAN COLONIZATION SOCIETY.—We learn from the Repository, that the receipts of the American Colonization Society during the month of December last, were $3,607 92 cts.

TO CORRESPONDENTS.—"The influence of Pastors upon the cause of Foreign Missions," and an acknowledgment of "Donations and subscriptions for the American Board of Commissioners for Foreign Missions, since Jan. 21st, 1833," by Rev. A. Bullard,—will both appear in our next paper.

SUCCESSFUL EFFORT.

[Communicated for the Western Luminary.]

Extract of a letter from a young gentleman, to a friend in Lexington, dated "*Owingsville, Ky. Feb. 4th*, 1833.

My Dear Mr. ———,

By this time you might probably have expected to see my letter dated Baltimore;—indeed my protracted stay in Owingsville was quite unforseen; but I have not been well since I left Lexington, and the weather has been so unfavorable as to prevent my attending to my business in this neighborhood, which will require considerable exposure to have it looked after properly; so that the time I shall yet remain here is very uncertain. I have been endeavouring to revive the Sunday School in this place, and have succeeded far beyond my expectations. From some cause or other it was abandoned about six months ago, but we have now got it in successful operation again; and yesterday, which was our third meeting, the number of scholars was increased to 54, and we expect when the spring opens to have as many as one hundred. C. W. Hall, Esq. has been chosen superintendent, and the chief object of his present visit to Lexington is to purchase the necessary books and procure us a library. The tracts which you and ——— furnished me with, have all been distributed, and could you procure me an additional supply, Mr. —— would take charge of them for me, and we can soon put them in profitable circulation. Those on the subject of Temperance are most needed. Let some of them be addressed to the *Dealers* in this fruitful source of evil.

From the (Cincinnati) Standard.

Sunday School Books.

Several of the publications of the Massachusetts Sabbath School Union, have recently been put into our hands by a friend. Some of them we have read and with no common interest. Others have been read by individuals, to whom they were lent by us, and are highly approved. If these are a just specimen, we recommend them to the Christian public.—They will form an invaluable addition to every private library, and ought to be furnished by teachers to all our Sabbath Schools.

The great object of the Massachusetts Union in the preparation of books, seems to have been, to bring before the Church, and our Sabbath Schools, the principal religious enterprises of the day, presenting at the same time, both their history and their claims. This is done in a most attractive manner, by weaving the subjects into the form of a story, or exhibiting them in familiar conversations.

Few books seem to us better calculated to awaken and give efficiency to a spirit of benevolent enterprize. They may be read with advantage by parents as well as children; by teachers as well as by scholars. If we mistake not, parents and teachers generally, are in great need of such reading—they need themselves to be instructed.

Among these volumes, are found a History of the Am. Bible Society; of the Am. Tract Society; of the American Colonization Society; of the Reformation; of the Pilgrims. Conversations on the Sandwich, Bombay, Ceylon, Burman, Cherokee and Osage Missions. Louisa Ralston; or What can I do for the Heathen? The Widow of Monmouth, or Family Instruction.

It will add to the interest of these little works among our readers, to inform them, that the most, if not all, have been written by two pious ladies, one of whom is now a resident of our city. When we have more time than at present, it is our design to bring some of those publications separately and more prominently into our columns.

At the Book Store of Mr. W. T. Truman, on the corner of Vine and Fifth Streets, they may now be obtained, and a large supply have been ordered for the accommodation of our Western Sabbath Schools.

LEXINGTON, Ky. 22d Jan., 1833.

Rev. and dear Sir,—It is a custom which has for some time prevailed in our (McChord Church) Sunday School, to have the school convened in the afternoon of the 1st Sabbath in the year, and invite all the parents and friends to attend, for the purpose of showing the operations of the school the past year, and its present condition; and on these occasions, we have usually made presents of books to the children. This year we concluded to take up a collection; and took measures, the week before, to have every child supplied with a piece of money. I notified the school, on the preceding Sabbath, of what was to take place, and although the day was wet, nearly the whole school and a larger proportion of their parents than usual, turned out. Never did little faces look brighter than when the boxes were ordered to be carried round by two of the scholars; a little mulatto female slave, came down from the gallery and put in her four-pence, which had been given her, as a new-year's present. The amount collected from the children alone, was $11 25, which we wish to have applied for the benefit of Sunday Schools in heathen lands. You will please apply this money, therefore, to the above named object.

I am busily engaged in reading the books you sent Bro. Skillman;* have got through three or four of them. We took a copy of each for our school. Those I have read are certainly among the best S. S. books I have seen. The History of the Pilgrims, take it altogether, I think is one of the *very best patterns* of S. S. books. It is alike interesting to adults and children, and is admirably sustained throughout in all its parts. Whoever wrote this book, ought not to let his pen be idle. Louisa Ralston, or What can I do for the Heathen, is, in its arrangement and style, well calculated to do good. Its author should fill up every vacant hour in this way. I am half through the History of the Reformation, and am very much pleased with it. Very truly yours,

WM. RICHARDSON.

Rev. A. Bullard.

*Mr. R. here alludes to the publications of the Massachusetts S. S. Society, which are now for sale at Mr. Truman's in Cincinnati. Also by Mr. A. T. Skillman, at Lexington, Ky.

American Colonization Society.

ANNUAL MEETING.

The following account of the annual meeting of the society at Washington, is given in a letter from a gentleman in Washington to his friend in this city.

"The chair was taken by the Hon. C. F. Mercer at half past six. The Hall of the House of Representatives was crowded by a brilliant assembly of citizens, ladies, members of both houses of Congress, and strangers from every section of the Union. A large number of delegates from auxiliary State and other societies, were present. The meeting was opened by prayer, by the Rev. Mr. Cornelius. The annual report of the managers gave a most cheering account of the condition and prospects of the Colony and of the growing interest in its favor in the hearts of the American people. Valuable tracts of land have been purchased, new settlements are to be founded, increased influence has been acquired over the native tribes, the agricultural and commercial interests of the Colony have greatly advanced, and by the testimony of many enlightened men, who have visited it, the settlers are, with very few exceptions, sober, industrious, enterprising and contented. During the year preceding the 1st of May last, 59 vessels visited the port of Monrovia. The Colony is becoming an object of interest to the tribes remote from the coast, and caravans have visited it from the borders of Tootа Jollo.

The number who have emigrated to Liberia during the year, has exceeded that of any previous one. There has been conveyed thither in six vessels 790 persons of color, 247 of whom were manumitted slaves. Most of these emigrants have been well recommended, and many of them are exemplary christians, and capable of becoming useful teachers.

In the United States, though the cause of the society has been boldly assailed, it has been ably defended, and on the whole gained large accessions of strength. The income of the last exceeds that of the preceding year by about ten thousand dollars. Yet it should not be concealed, that the enlarged operations of the society have required that expenses should be incurred far beyond its present resources, so that the Board look to the public for the means of meeting their engagements.

Many great events have occurred during the year auspicious to the interests of the African race. After the reading of the Report, several resolutions were moved, eloquently sustained and adopted. The first, offered by the Rev. Mr. Hammet, directed that the report be accepted, and that 20,000 copies be printed for the use of the Society. Among the others, were the following, by the Hon. Mr. Jenifer,

Resolved, That the magnanimity and generosity evinced by the humane and pious of England, who have come forward to assist the objects of this Society, demand the expression of our warmest thanks.

The Hon. Mr. Corwin of Ohio moved a vote of thanks to the several auxiliary societies, which was seconded by Senator Holmes of Maine, who acknowledged himself long to have doubted the utility and efficiency of the society, but now to be well convinced that it would effect a vast good, and deserved the support of the nation.

R. S. Finley, Esq. a son of the venerable founder of the Society, offered the following resolution:

Resolved, That the free people of color throughout the United States be assured that this Society had its origin in the most benevolent desires towards them, that its object is to promote their happiness and usefulness, and that it believes that this can best be done by gradually separating them, *with their own consent*, from the white race, and establishing them in a situation where they may enjoy those privileges to which they are entitled by nature and their Creator's will.

In supporting this resolution Mr. Finley gave an interesting account of a tour through most of the southern and south-western States, of his visit to New-Orleans, Mobile, and Augusta, Geo. and assured the audience that he had every where found warm friends of the cause, that the idea that the great body of the southern people were favorable to perpetual Slavery was a *calumny*, that he had every where maintained the great glory of the cause to be its moral influence in preparing for and producing the safe, gradual, but entire Abolition of Slavery, that in fact the South was at least in equal advance if not before the North in humane sentiment towards the colored population. Mr. Finley declared that a broad line of distinction was becoming clear between the advocates of perpetual despotism and the friends of African Colonization.

The Hon. Mr. Williams, of North Carolina, made an impressive speech urging the claims of the Society upon the attention of the Clergy, and offered a Resolution of thanks to such as had taken up collections for the Society.

Mr. Curtis of Arlington, addressed the chair in his usual style of impassioned eloquence, depicting the deplorable evils resulting to the South from the colored population, and expressing his hope and belief that our beloved country would be entirely relieved from these evils through the efforts and influence of the Society.

I should have mentioned that the Rev. Mr. Hammet spoke of the unanimity with which the Methodist Church, of which he is a minister; had given its support to this cause, and of the deep attachment which bound all pious hearts to it.

The Hon. Senator Chambers, and Z. C. Lee, Esq. spoke with effect in behalf of the Institution, and the latter gentleman touched many hearts by his eloquence.—*Boston Patriot*.

DEPARTURE OF EXPEDITIONS FOR LIBERIA.

The Ship Hercules, Capt. Longcope, sailed from Savannah, for the Colony, on the 7th of December, with 180 emigrants: 143 of whom were from Charleston and its vicinity, and the remainder from Savannah and Augusta, (Georgia), and St. Augustine, Florida. Of these, 22 were slaves manumitted, that they might enjoy freedom and independence in Liberia. Thomas S. Grimke, Esq., who most generously, and at a great expense of time and effort, engaged in arranging the affairs of the Charleston emigrants, and superintending their embarkation for Savannah, took much pains to satisfy himself, that no legal impediment existed in the way of their departure, and that they were "a sober, honest, industrious, well disposed and peaceable body of people." They were among the most respectable of their class in Charleston; several of them have property; a number go out as Teachers of Religion, and all were well supplied with the articles most needful for them in Africa. "A large number of coloured people collected on the wharf to witness the embarkation of their friends in the steam-boat, which has to convey them to Savannah. As the boat was fairly under way, a burst of grief from many of the females in the boat and the same from their friends on the wharf, alone interrupted the silence." Great praise is due to the Agent and Commander of the steam-boat, for their kindness and attention.

The Society is under special obligations to Messrs. R. and W. King, for attending with much care and labour to all matters connected with this very interesting company from Savannah. We understand that Thomas Hobby, Esq. of Augusta, (Georgia,) has taken passage in the Hercules, as Agent of the Augusta Society, that he may examine the condition, and report his views of the prospects of the Colony.

The Ship Lafayette, sailed from Baltimore on the 9th of December, with 150 emigrants; 147 of whom, were from Maryland; 17 of them slaves liberated for the purpose of Colonization. The expenses of this expedition, are for the most part, out of funds appropriated for this object, by the Legislature of the State. Of the slaves, 13 were manumitted by Colonel Wm. Jones, of Somerset County, who expressed to the indefatigable Agent of the Maryland Society, the deep sense of duty which prompted him to this noble action. These emigrants are represented as upright and honorable, and several of them truly pious. We have received a highly interesting letter, from the Rev. Wm. M'Kenney, who collected and assisted those emigrants, until the time of their departure, which we shall present to our readers in our next number.

The fine Brig Roanoke, sailed from Norfolk on the 4th inst. with 127 emigrants; 100 are slaves liberated for the purpose of Colonization. Funds alone are wanting to enable the Managers to fit out additional vessels for the removal of the numerous applicants, who are now seeking a home in Liberia. The Rev. Mr. Pinney, Missionary of the Western Presbyterian Board of Foreign Missions, takes passage in the Roanoke.—*African Repository*.

LIBERALITY OF ENGLISH FRIENDS.

Richard Dykes Alexander, a name ever prominent in deeds of practical philanthropy, "convinced that a more rapid progress was never known in any colony towards comfort and respectability than that of Liberia," published an appeal in its behalf; in consequence of which, the following sums were sent to Barnetts, Hoare, and Co. 62, Lombard-street, who continue to act as Bankers to the fund—viz:

[Here follows a list of subscriptions, amounting to £1138.]

The *Society of Friends in London*, have authorized their brethren in North Carolina to draw on them to the amount of $2000, to aid in the colonization of the colored people under their care. An eminent Friend of Africa, John Mortlock, Esq. has offered to give $500 to the Society, provided nine others will do the same.

We have received from our indefatigable Agent, Elliott Cresson, Esq., a very valuable donation of Books, presented by the Friends of the Society, in England, for the Library of the Society, and for the Schools and Library of the Colony. We cannot express, too warmly, our gratitude for the liberality to which in this case, we are so greatly indebted.—*Ib.*

Release of the Missionaries.

[From the Cherokee Phœnix.]

We present to our readers below the correspondence of Messrs Worcester and Butler; in relation to their pending case in the Supreme Court, against the State of Georgia, which has resulted in their liberation from their confinement in the penitentiary.

It will be seen that these Missionaries have made no concessions to the State of Georgia, by accepting of their release; for while they avowed the justice of their cause in the face of Gov. Lumpkin, the case could be borne no longer, he ordered their discharge.

NEW ECHOTA, Cher. Na. Jan. 23, 1833.

Mr. E. Hicks,—*Editor of the Cherokee Phœnix.*

SIR,—The following communications of Dr. Butler and myself to Messrs Wirt and Sergeant and to the Governor of Georgia are at your disposal.

Yours respectfully, S. A. WORCESTER.

PENITENTIARY, MILLEDGEVILLE, Jan. 8, 1833.

Hon. WM. WIRT AND Hon. JOHN SERGEANT.

GENTLEMEN,—We write to inform you that, by considerations of a public nature, with which you are already familiar, we have been led to the conviction that it is not expedient, under existing circumstances, further to prosecute the case in controversy between the State of Georgia and ourselves, in the Supreme Court of the United States. It is our desire, therefore, that you make no motion in our behalf before that Court.

You may expect a further communication from us in a few days. In the mean time we are,

with great regard and esteem,

yours very truly,

[Signed] S. A. WORCESTER,
ELIZUR BUTLER,

PENITENTIARY, MILLEDGEVILLE, Jan. 8, 1833.

To His Excellency WILSON LUMPKIN,
Governor of the State of Georgia,

SIR,—In reference to a notice given to your Excellency on the 28th of November last by our counsel, in our behalf, of our intention to move the Supreme Court of the United States, on the second day of February next, for further process in the case between ourselves individually, as plaintiffs in error, and the State of Georgia as defendant in error, we have now to inform your Excellency, that we have this day forwarded instructions to our counsel to forbear the intended motion, and to prosecute the case no farther. We beg leave respectfully to state to your Excellency, that we have not been led to the adoption of this measure by any change of views in regard to the principles on which we have acted, or by any doubt of the justice of our cause, or of our perfect right to a legal discharge in accordance with the decision of the Supreme Court in our favor already given; but by the apprehension that the further prosecution of the case, under existing circumstances, might be attended with consequences injurious to our beloved country.

We are respectfully yours,

[Signed] S. A. WORCESTER,
ELIZUR BUTLER.

PENITENTIARY, MILLEDGEVILLE, Jan. 9, 1833.

To His Excellency WILSON LUMPKIN,
Governor of the State of Georgia.

SIR,—We are sorry to be informed that some expressions in our communication of yesterday were regarded by your Excellency as an indignity offered to the State or its authorities. Nothing could be further from our design. In the course we have taken it has been our intention simply to forbear the prosecution of our case, and to leave the question of the continuance of our confinement to the magnanimity of the State.

We are yours respectfully,

[Signed] S. A. WORCESTER,
ELIZUR BUTLER.

Summary.

Franklin Bank of Cincinnati.—The bill incorporating the Franklin Bank of Cincinnati, with a capital of one million of dollars, passed the Senate on Monday last, and was sent back to the branch in which it originated, for concurrence in some immaterial amendments, and has since become a law.—*Cincinnati Chronicle.*

Corporation Litigation.—The City Council of Cincinnati have brought an ejectment for the recovery of the entire square of ground, lying between 4th and 5th and Main and Walnut streets, in this city. The north half of this square is now held by the County, and the south half by the First Presbyterian Church.—*Ib.*

Louisville and Portland Canal.—Another nefarious effort has been made to injure the navigation of this canal, by sinking a boat load of coal at the entrance of it.—*Ib.*

Eruption of Mount Ætna.—On the 17th and 18th of November a dreadful eruption of Mount Ætna took place. It overran and destroyed the town of Bronte, situated about nine leagues from Catania, and containing a population of ten thousand persons.—*Ib.*

Henry Eckford, Esq.—This distinguished American citizen, who has been for a year or two past residing at Constantinople, in high favor with the *Sultan*, and at the head of his naval department, died in that city on the 12th of November last, after a short illness.—*Cin. Dai. Adv.*

Obituary.

[COMMUNICATED.]

Departed this life on the 18th inst. Mrs. ELIZABETH RICE MACCOUN, in the 59th year of her age, after a painful and lingering illness which she bore up under with that christian resignation which characterized her through life. To her children she has left a rich legacy in her example and precepts, and to her numerous friends it may be well to say, she died as she had lived, in hopes of a blessed immortality beyond the grave. Though for upwards of 40 years a member of the church of Christ, and an humble follower of her Saviour, her continual cry and lamentation in her last illness was the hatefulness of sin and the depravity of her heart. Her long life of usefulness was much devoted to a preparation for eternity; and, with no selfishness in her bosom, her next great end was to promote and add to the welfare and happiness of all around her even to the last few years of her life, then laboring under the painful malady which terminated her mortal suffering, and we may hope is the commencement of an eternal rest and enjoyment in Heaven. R.

Paris, Ky. Feb. 19, 1833.

DIED—Recently in New York, Dr. JOHN R. B. RODGERS, of that city, in the 76th year of his age. "He died (says the Commercial Advertiser,) after an illness of about four weeks. Dr. R. was one of the few patriots of the Revolutionary stock who yet lingered amongst us. He was a surgeon in the Pennsylvania line of the Revolutionary army. After the close of the contest, he settled in Philadelphia, where he practised his profession for several years. From thence he removed to this city, where he has resided ever since. He was a son of the Rev. Dr. Rodgers, formerly for a long period pastor of the Wall street church, and also of the Brick church in Beekman street, then included in the same ecclesiastical charge. The deceased was long eminent in his profession, and was for many years Health Officer of the city. Since his retirement from that office, about twenty years ago, he has attended but little to his profession. He was a man of great purity of life, and clearness of intellect; and a more patriotic heart never throbbed in the bosom of humanity. His mind wandered not a moment until the last hour, and his exit was characterized by that tranquility and peace of mind, which marks the close of a life well spent in the discharge of all the duties of a good citizen and a devout Christian."

EDUCATION.

JOSEPH M. PHILIPS having returned to Lexington, informs his friends and the citizens generally, that he has opened a School in a large brick house situated on the S. W. corner of Hill and Limestone streets, and one door from the residence of Richard Higgins, Esq. in which will be taught the rudiments of an English education: such as, Spelling, Reading, Writing, Arithmetic mental and practical, English Grammar, Geography, History, &c. Having been employed in teaching during the last eighteen years, he hopes from his experience to render the school useful; and consequently, to merit, *obtain*, and *retain* a share of public patronage. Special attention will be paid to the morals and manners, as well as the intellectual improvement of the pupils. Both sexes will be received into the School. The terms of tuition will vary from $3 to $5 per quarter, of 12 weeks.

Lexington, Feb. 20, 1833.—33-3w.

VERSAILLES
FEMALE ACADEMY.

THE session of this institution commenced on Monday the 4th of February. The Subscriber grateful for the patronage she has received as an instructress for 15 years, 10 of which have been spent in that capacity in the town of Versailles, has the pleasure to inform the public that she has taken a large and convenient house in a retired part of the town, which will be open for the reception of pupils and boarders at the time specified. The strictest attention will be paid to the manners and moral conduct of her pupils.

TERMS.

Elements of Education per Session of 5 months,	$ 8 00
Junior Class,	10 00
Senior Class,	12 00
Boarding per week, including washing,	1 75
Musick per Quarter (*by Miss Gerard,*)	10 00
French per Session,	10 00

C. A. TILLERY.

Versailles, 10th February, 1833—32-3w.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber.

GEORGE WEIR.

February 6th, 1833.—31-7w.*

English, Classical and Mathematical School.

THE subscriber designs establishing a permanent Academy in the village of Hillsborough, Ohio. The uncommon healthiness of this place, and the quiet, respectable character of its population, render it one of the most desirable situations for an institution of learning in the state; and the subscriber pledges to parents, and guardians, who may entrust their children to his care, his utmost endeavors to give them the rudiments of a solid, and useful education, so as to prepare them to enter with advantage upon business, professional, or collegiate life;—and at the same time, to imbue their minds with true principles of religion and morality.

The year will be divided into two sessions, of twenty one weeks each, commencing on the first Mondays of May, and November.

TERMS.

Tuition and boarding, including firewood, lights, &c.	$50 00	per session.
Tuition alone,	10 50	do.

As the number of pupils will be limited, application should be made early. SAML. DAVIS BLYTHE.

Hillsborough, Ohio, February 1st, 1833.—31-6w.

WINCHESTER ACADEMY.

A Female School

WILL BE OPENED IN THIS INSTITUTION,

BY the subscriber, on the first Monday in April next, in which the usual branches of an English education will be taught. Having been employed during the last eight years in teaching, I hope from my experience during that time, and the attention I have bestowed in ascertaining the most approved methods of instruction, to render the school extensively useful, and deserving of public patronage. Special attention will be paid to the manners, morals, and intellectual improvement of the pupils. A department for small boys will be connected with the school. There will be two sessions, of five months each, in the year. No scholar will be admitted for a shorter term than one session, unless by special agreement.

Terms of Tuition per Session.

Orthography, Reading, Writing, and Arithmetic, or either,	$6 00
English Grammar, Ancient and Modern Geography, with the use of globes, and Natural History,	$10 00
Ancient and Modern History, Rhetoric, Logic, Natural and Moral Philosophy, Chemistry, Astronomy, and Composition,	$12 00

Fifty cents per session will be charged to each scholar for fuel and other necessary articles of comfort and convenience. A few pupils can be accommodated with boarding in the family of the subscriber at $1 75 cents per week. Payment for board will be required in advance, and for tuition quarterly. If sufficient encouragement be afforded, competent teachers of the ornamental branches will be employed. Those who intend to patronize the school, will please to make it known to me before the 15th of March next. WILLIS COLLINS.

Winchester, Ky., Jan. 29th, 1833. 30-4t.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Stedman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office.

F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. F. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.

South-Hanover, Indiana, Nov. 23, 1832—23-3m.

Miscellaneous.

From the New-York Evangelist.

Casper Hauser.

This is the name of an individual who was found in the year 1828, in the streets of Nuremburgh. No one knew where he came from. And all the efforts of government to penetrate the mystery of his situation have hitherto been unavailing. He was 16 or 17 years old; had never learned to speak; had never seen the light of day, or the face of any human being; and was as ignorant as a child. He had been always kept in a dungeon, and fed on bread and water. Who he is, and why he was thus confined, no one has been able to tell to this day. An authentic account of this singular individual has just been published in Boston. It is a translation, by Dr. Linberg, of a small volume which appeared in Germany last year under the title of "Casper Hauser: an Instance of a Crime against the Life of the Soul of Man."

When he was first discovered, his body was perfectly symmetrical, and his skin fair and healthy. But his countenance was vacant, vulgar, and even brutish. His eyes, also, stared like those of an animal.

The formation of his face altered in a few months almost entirely; his countenance gained expression and animation; the prominent lower features of his face receded more and more; and his earlier physiognomy could scarcely any longer be recognized. His weeping was at first only an ugly contortion of his mouth; but if any thing pleasant affected his mind, a lovely, smiling, heart-winning sweetness, diffused over all his features the irresistible charm that lies concealed in the joy of an innocent child. He scarcely at all knew how to use his hands and fingers. He stretched out his fingers, stiff and straight, and far asunder, with the exception of his first finger and thumb, whose tips he commonly held together so as to form a circle. Where others applied but a few fingers, he used his whole hand in the most uncouth and awkward manner imaginable. His gait, like that of an infant making its first essays in leading strings, was, properly speaking, not a walk, but rather a waddling, tottering, groping of one way—a painful medium between the motion of falling, and the endeavor to stand upright. In attempting to walk, instead of first treading firmly on his heel, he placed his heels and the balls of his feet at once to the ground, and raising both feet simultaneously with an inclination of the upper part of his body, he stumbled slowly and heavily forward, with outstretched arms, which he seemed to use as balance poles. The slightest impediment in his way caused him often, in his little chamber, to fall flat on the floor.

In respect to external objects he acted just like an infant. When he first saw a lighted candle, he was delighted with the flame, and unsuspectingly put his fingers into it. He endeavored to lay hold on every glittering object that he saw; and when he could not reach it, or was forbidden to touch it, he cried. The first time he was pointed to the landscape from the window, he drew back with visible horror, exclaiming, "Ugly, ugly." After three years' instruction, he could explain his feelings at the landscape.

He said, "When I looked at the window, it always appeared to me as if a window shutter had been placed close before my eyes, upon which a wall painter had spattered the contents of his different brushes, filled with white, blue, green, yellow, and red paint, all mingled together. Single things, as I now see things, I could not at that time recognize and distinguish from each other. This was shocking to look at; and besides, it made me feel anxious and uneasy; because it appeared to me as if my window had been closed up with this parti-colored shutter, in order to prevent my looking out into the open air. That what I then saw were fields, hills, and houses; that many things which at that time appeared to me much larger were in fact much smaller, while many other things that appeared smaller, were in reality larger than other things, is a fact of which I was afterwards convinced by the experience gained during my walks; at length I no longer saw any thing more of the shutter."

He could not distinguish between a round or square object, and the painting of one. And the men or horses represented in pictures appeared to him as if they were images carved in wood. His habits of obedience were perfect. When asked *why* he thought himself obliged to yield such entire obedience, he said, "The man with whom I always was, taught me that I must do as I am bidden." This was the ground of his submission to authority.

He supposed all motion was voluntary, and all beings capable of accountable action. Thus he was angry with an image in the garden, because it did not wash itself when dirty. A sheet of paper blown by the wind he thought was running away from the table. And a child's wagon rolling down hill he supposed was doing it for its own amusement.

He was angry with a cat for taking its food only with its mouth, without ever using its hands for that purpose. He wished to teach it to use its paws and to sit upright. He spoke to it as a being like himself, and expressed great indignation at its unwillingness to attend to what he said, and to learn from him. On the contrary, he once highly commended the obedience of a certain dog. Seeing a gray cat, he asked, why she did not wash herself, that she might become white. When he saw oxen lying down on the pavement of the street, he wondered why they did not go home and lie down there. If it was replied that such things could not be expected from animals, because they were unable to act thus, his answer was immediately ready, "Then they ought to learn it, there were so many things which he also was obliged to learn."

The development of his mental faculties after he had arrived at full growth was so rapid, that the steps are traceable to the observing eye, as they never can be in the growth of infancy. And thus more light will be thrown upon several points in intellectual philosophy. But we have no room for speculations, and close with the following extract:

It was in the month of August, 1829, when, on a fine summer evening, his instructor showed him for the first time the starry heavens. His astonishment and transport surpassed all description.—He could not be satisfied with its sight, and was ever returning to gaze upon it; at the same time fixing accurately with his eye the different groups that were pointed out to him, remarking the stars most distinguished for their brightness, and observing the differences of their respective color. "That," he exclaimed, "is indeed the most beautiful sight that I have ever yet seen in the world.—But who has placed all these numerous beautiful candles there? who lights them? who puts them out?" When he was told that like the sun with which he was already acquainted, they always continue to give light, he asked again, who placed them there above, that they may always continue to give light? At length, standing motionless, with his head bowed down, and his eyes tearing, he fell into a train of deep and serious meditation. When he again recovered his recollection, his transport had been succeeded by deep sadness. He sank trembling upon a chair, and asked, why that wicked man had kept him always locked up, and had never shown him any of these beautiful things. He (Caspar) had never done any harm. He then broke out into a fit of crying, which lasted for a long time, and which could with difficulty be soothed; and said that the man with whom he had always been, may now also be locked up for a few days, that he may learn to know how hard it is to be treated so. Before seeing this beautiful celestial display, Caspar had never shown any thing like indignation against that man; and much less had he ever been willing to hear that he ought to be punished. Only weariness and slumber were able to quiet his sensations; and he did not fall sleep, a thing that had never happened to him before, until it was about 11 o'clock. Indeed, it was in Mr. Daumer's family that he began more and more to reflect upon his unhappy fate, and to become painfully sensible of what had been withheld and taken from him. It was only there, that the ideas of family, of relationship, of friendship, of those human ties that bind parents and children, and brother and sisters, to each other, were brought home to his feelings; it was only there, that the names mother, sister, and brother, were rendered intelligible to him, when he saw how mother, sister, and brother, were reciprocally united to each other by mutual affection, and by mutual endeavors to make each other happy. He would often ask for an explanation of what is meant by mother, by brother, and by sister; and endeavors were made to satisfy him by appropriate answers. Soon after, he was found sitting in his chair, apparently immersed in deep meditation. When he was asked what was now again the matter with him, he replied with tears, "he had been thinking about what was the reason, why *he* had not a mother, a brother, and a sister; for it was so very pretty a thing to have them."

The Ocean.

Likeness of Heaven!
Agent of power!
Man is thy victim,
Shipwrecks thy dower!
Spices and jewels
From valley and sea,
Armies and banners
Are buried in thee!

What are the riches
Of Mexico's mines,
To the wealth that far down
In the deep water shines!
The proud navies that cover
The conquering west—
Thou fling'st them to death
With one heave of thy breast!

From the high hills that view
Thy wreck-making shore,
When the bride of the mariner
Shrieks at thy roar;
When, like lambs in the tempest,
Or mews in the blast,
O'er thy ridge-broken billows
The canvass is cast,—

How humbling to one
With a heart and a soul,
To look on thy greatness
And list to its roll;
To think how that heart
In cold ashes shall be
While the voice of eternity
Rises from thee!

Yes! where are the cities
Of Thebes and of Tyre!
Swept from the nations
Like sparks from the fire;
The glory of Athens,
The splendor of Rome,
Dissolved—and forever—
Like dew in thy foam.

But thou art almighty,
Eternal—sublime—
Unwakened—unwasted—
Twin-brother of time!
Fleets, tempests, nor nations
Thy glory can bow;
As the stars first beheld thee,
Still chainless art thou!

But hold! when thy surges
No longer shall roll,
And that firmament's length
Is drawn back like a scroll;
Then—*then* shall the spirit
That sighs by thee now,
Be more mighty—more lasting,
More chainless, than thou.

Irish Magazine.

The Sabbath made for Man.

The Christian Observer copies the following passage from the Minutes of Evidence before the Committee of the House of Commons charged with inquiring into the observance of the Lord's Day. The witness is Dr. Farre, who, it will be seen, regards the Sabbath as *physiologically* necessary for man.

"You have practised as a physician for many years?—Yes.

"State the number of years?—Between thirty and forty.

"Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time?—I have. I have been in the habit during a great many years of considering the uses of the Sabbath and of observing its abuse. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a neccessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body.—The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But altho' the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system.—You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. *Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly: it abridges the length of his life and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation.* I consider therefore that, in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question: but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest.—Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the Sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are, all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."

Dr. Farre goes on to shew, upon medical as well as religious principles, the evils of tea-gardens, spirit drinking, and other popular excitements.

Temperance.

From the New-York Evangelist.

We are indebted to Dr. Edwards for permission to publish the following very interesting letter from Tennessee. The writer, Rev. S. A. Copp, is a minister of the Cumberland Presbyterian Church. We believe the ministers of that church are behind none of their brethren in zeal for the promotion of temperance.—Ed. Ev.

Winchester, Tenn. Dec. 31, 1832.

Rev. Justin Edwards—It is truly gratifying to the heart of every good man to witness the unexpected and unprecedented progress of the Temperance Reform. To aid this cause by every fair and unexceptionable means is, (under *existing circumstances,*) the high and imperative duty of every Christian and every philanthropist.

It must be granted that our country, our whole country, has suffered long, and still groans under the horrible scourge of this desolating evil. But in this portion of it, the spectacle presented by intemperance is truly alarming, and calculated to affect with painful emotion the breast of every friend of man, and every one who feels a patriot's love for the free and honored institutions of his country.

In this fair and fertile region, for which nature has done so much to render a pleasant and grateful residence of man, and over whose fruitful and extensive plain, the tide of an increasing population is spreading far and wide its active millions; in this country, there are causes at work, the continued operation of which, must ultimately, and that at no very distant day, give to its population, politically and morally, an immense, if not an overwhelming influence on the destiny of our republic. What then shall be this influence? Let intemperance, the parent of vice, and the nursing mother of all its abominations, surrounded with its natural progeny of crime and disease, but once establish its ascendency over the public mind, and consequently form the public opinion, and the "public conscience," and who can calculate the consequences of such an influence? That it would be disastrous, inconceivably disastrous, to the civil, moral and religious institutions of the country, it needs no prophet's inspiration to predict.

I should despair of my country, were it not for the *redeeming spirit*, which in the Providence of God, has gone abroad in the land. That spirit is beginning to be felt here, and the apathy which has so long held us down in spiritless quiescence is being broken. The friends of temperance are increasing, and I trust are unanimous. Yet there are causes of alarm. The demon yet stalks through the land, smiled on by thousands and sanctioned by *high example*, poisoning our waters of refreshment; clouding the bright hopes, and stealing away the strength and honor of our beloved youth; imbittering with unavailing sorrow the last days of our hoary-headed fathers; consigning many lovely females, once beautiful as the morning, to a cheerless existence of blighted hopes and miserable poverty; ravaging and dishonoring our families; beggaring hundreds of hapless children, and spreading over the country an ignorant and vicious population. And even here the evils of intemperance do not stop. The shameless monster has dared to profane the sanctity of our Christian temples with its polluting feet, and setting at defiance the restraints of decency, and the sacredness of religious institutions, presumes to approach the most holy ordinances of the church. The *supper* itself, that most solemn act of Christian recollection, is degraded by its vile presence, and the sacramental elements defiled with the impurities of its corrupt and poisonous breath.

Alcohol is the concealed poison which festers in the hearts of many of our churches, deadening the energies of an active virtue, and by arresting the operation of God's truth upon the mind, spreads over all the members of these churches a moral and *mournful* insensibility. This has been the hidden, but active cause in the decline and almost extinction of many of our western churches; the deadly mildew which has blighted and shivered the blooming usefulness of not a few of them.—Churches which but for the accursed cup, might have continued to gladden the surrounding moral wastes, and to flourish in the regions of extended and growing usefulness.

So far as I have ascertained, there have been few suspensions and excommunications from all the churches in this vicinity that were not connected with the use of ardent spirits. In the church in which I reside, and of which I have the pastoral care, all the offences requiring discipline, since my connection with it, have been directly for intemperance. I am satisfied that with few exceptions all our church difficulties originate in this cause, and were we free from the evils of this overflowing fountain of corruption, we might reasonably contemplate upon a period of Christian peace and harmony immensely increased, and of christian usefulness vastly extended.

The Tempter is the Chief Transgressor.

On a certain day, during the past year, one of these men sold his neighbor, who with his wife and son, about 22 years old had been intemperate, some New England rum. The next day an altercation took place between the son and his mother. He told her if she would furnish him with a rope he would hang himself. The rope was procured, and a few rods from the house, he suspended himself from a tree. In that situation a neighbor discovered him, and informed his mother that her son was dead.—She said she was glad of it, and hoped he was in hell. While the man was gone to call others, she made her way to the spot, where her son hung, a lifeless corpse, took a bottle from his coat pocket, and drank herself to intoxication.—Not many months after, her husband was found on the floor of his house, in which state it is supposed he had been 24 hours, dead. And what did that man probably get for the rum which he sold them? Perhaps thirty cents. And for that paltry sum, he is to be held eternally responsible for its effects. "Such painful effects," says a writer on the spot, who conversed with this woman on the death of her son, "speak loudly and impressively: and I hope will excite all the friends of temperance to increased devotedness in a cause which so directly involves the present and eternal welfare of mankind."

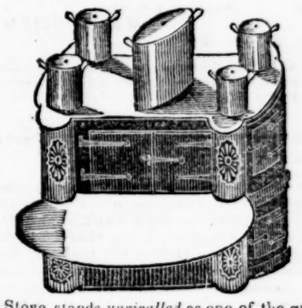
In another case, a man sold to a man and woman a pint of ardent spirit. They drank a part of it, and made their way toward a pond, in which they were both shortly after found dead, with their clothes and their bottle lying together on the shore. And how much did that man get for thus being accessory to the death of two of his fellow men? perhaps six cents. So true is it, that men who call themselves sober and humane, and who sometimes even profess religion, for cents and sixpences will destroy the bodies and souls of their fellow men.

To one individual was committed at one time on board a steam-boat the care of a hundred and twenty persons. Some one, for a mere pittance, sold him some ardent spirit; under its influence he was called to encounter a storm. Night approached, danger became imminent, and being near the port, the passengers besought him to return.—"No, said he, if we go back we shall have no profit." And for three hours he held those passengers in danger of death; and when entreated to make signals of distress, he utterly refused; and would not even hang out a light; although by doing it, the prospect was that all might be saved; and by not doing it, that all would be lost. The vessel struck upon a rock, and fifty persons were plunged into the sea. And as if in judgment, the first among them was the captain himself. And there amidst the foaming billows, more than a hundred persons found a watery grave,—all apparently occasioned by ardent spirit. Says a passenger who was saved, "the captain was intoxicated all the way."—And what did the person who sold him the liquor get for thus being accessory to the loss of more than a hundred lives? And what will it avail him in the day when he must answer for the influence of his business upon the world? Will it screen him from the accusation of the slain, the stings of an accusing conscience, and the burning indignation of an incensed God, to say, If he had not done it, somebody else would?—*5th Report A. T. S.*

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. Saguez's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

Transylvania University.

THE Trustees of *Transylvania University* are happy in *announcing* to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*
Lexington, Nov. 5, 1832.—19-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars,* if paid in advance, or within the first six months.—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.